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of confession must exist in any religious organization. While it is true that the Scriptures declare that only to God confession be made, it is also true that there is a longing in the human heart to pour out its burden to a fellow-heart, and to hear and be assured that, if penitent, pardon has been granted. When a believer is a member of a communion which teaches, as the vast Roman, Anglican, and Greek communions plainly teach, that God has given power and commandment to his ministers to "declare and pronounce to his people, being penitent, the absolution and remission of their sins," it is of course to one of those ministers confession will be made, and from him the assurance of pardon will be sought and will have weight. It is a foolish and unwarranted idea, although held by the great majority of Protestants, that any priest can, of himself, and without any reference to confession to God, pardon sins. He is bound to teach that, unless a sincere confession has been made to God, his words are of no effect. The author, we think, clearly establishes the point that it was not until the eleventh century that it became the absolute rule that confessions must be made to a priest as necessary to a reception of holy communion.—CLINTON LOCKE.

La Réforme en Bourgogne. Notice sur les églises réformées de la Bourgogne avant la révocation de l'édit de Nantes. Par F. Naef. Editée et augmentée d'une préface, de notes, de deux appendices, d'une carte et de photographies, par R. Claparède. (Paris: Fischbacher, 1901; pp. 257; fr. 3.50.) This posthumous publication has little interest, but much value. It owes its latter quality entirely to its editor, who has so wrought upon the MS. of his departed friend that it presents the most recent information as to the different churches mentioned in the appended notes. M. Naef used perfectly accessible material, but M. Claparède has had to search for his. The book consists of a biographical preface upon M. Naef, then Naef's introduction, and his historical notes upon the French Protestant churches of Old Burgundy, except, unfortunately, those of the conference of Gex and the churches of the city of Lyons. These he excepts for reasons stated in the introduction. The appendix by Claparède gives a list of the refugees from Burgundy admitted to Geneva from 1539 to 1792, and a chronological table of the principal events relative to the establishment of the Reformed church in Old Burgundy. There are photographic illustrations and an index. M. Naef's notes are divided into three parts: (1) general remarks upon the origin of the church under

consideration; (2) remarks upon the principal families; (3) names of the pastors. Manifestly a book of this character has no attractions to the general reader, but to one who is studying the history of Protestantism in France it brings conveniently together much information not otherwise easily obtainable.—SAMUEL MACAULEY JACKSON.

Om den svenska kyrkoreformationen uti Ingermanland. Ett bidrag till svenska kyrkans historia åren 1617-1704. Af C. Öhlander. (Upsala: Almqvist & Wiksell, 1900; pp. 204; Kr. 2.25.) That portion of the Russian empire which is termed the Baltic provinces and includes Ingermanland, Esthland, Livland, and Courland was once a Swedish possession. By the treaty of Stolbova 1617 Ingermanland was ceded by the czar of Russia to the victorious Gustavus Adolphus. The province was inhabited by Germans, Finns, and Russians, the last named a very rude and ignorant people of the Greek Catholic faith. During the successive reigns of Gustavus Adolphus, Christina, Charles X., Charles XI., and Charles XII. the Swedish government made its mission to establish order in the province, to organize schools and academies, and to win the populace for the Lutheran faith. It is of this effort made by the Swedish government and established church that Dr. Öhlander gives us a very interesting and fascinating description. The author must be given much credit for the gathering of material and an extensive study of various documents.—C. G. LAGERGREN.

The Protestant Church in Germany. By George H. Schodde. (Philadelphia: Lutheran Pub. Society, 1901; pp. 112; \$0.40.) We know not where in brief compass one can find a more luminous survey of the origin, organization, confessions, theology, and missionary activity of the Lutheran church in the German empire. When treating of Catholic and Reformed Christianity and of the radical theology of the universities, probably the author's judgments are somewhat warped by his unswerving devotion to the historical type of Lutheranism, but this partisan leaning can be in large part remedied by the informing facts with which he has packed his manual and upon which the reader can put his own interpretations.—ERI B. HULBERT.

Die Anfänge der Brüderkirche in England. Von Gerhard A. Wauer. (Leipzig: Jansa, 1900; pp. 158; M. 2.50.) This is an important piece of work, thoroughly done. It opens with a list of sources of very great value and is followed by a treatise of three chapters in which